



THE  
*MUSEUM:*  
OR, THE  
Literary and Historical  
REGISTER.

---

NUMB. X. Saturday August 2.

---

On GOOD SENSE.

IS with great Pleasure I frequently hear these Lines of Mr. POPE repeated :  
*Good Sense—which only is the Gift of Heav'n,  
And tho' no Science, fairly worth the sev'n.*  
They have a downright, masculine Air, suitable to the Sentiment they express ; and the Sentiment will ever be approv'd, while we see it so entirely confirm'd by the History of human Life. And yet, notwithstanding this general Concurrence in the Poet's Opinion, I fancy his Readers would hardly agree, should they soberly attempt to explain and apply it.

We judge of Good Sense by Standards which we ourselves have establish'd. We look at human Life from a certain AND peculiar

A a a

peculiar Point of View, which our Circumstances determine and fix for us. Those Things which are of most Importance in our own Situation, or which occur most habitually in the Course of our own Ideas, we naturally regard as most essential to Action and Society. Hence the strange Disagreement which we observe among Men, when they compare the several Pursuits of their Neighbours, and estimate the Worth of the Objects which they pursue. And as all agree that the principal Use of good Sense is to rate Objects according to their intrinsic Value, and to observe a right Conduct in pursuing them, they of Consequence differ as widely about Good Sense itself, as about those particular Objects with which it is conversant. Ask the Stock-jobber, or meer Man of Traffic, his Opinion of Good Sense, and if a Virtuoso, a Lover, or a Poet overhear you, he will exclaim against your Inquiry with Laughter and Contempt. The Moralist will be astonish'd, if you appeal to the recluse Mathematical Inquirer; and the Politician will protest against the Sentence of the Divine. Yet all talk of good Sense, and acknowledge its Authority in the Conduct of Life: all imagine they are well acquainted with it, and are sure of its Concurrence in the Value which they put upon their respective Pursuits. However, by proceeding cautiously with each of them, I fancy we may at last fix upon certain Positions, against which none of them will have any material Objection, and which will enable us to decide pretty clearly what Good Sense is, and what are its proper Functions in human Society.

In the first Place, Good Sense is evidently an Attribute of the Understanding. It implies a certain Degree of Wisdom, rather than of Knowledge. For these are plainly different; Knowledge denoting the Stock of Ideas, and Wisdom the just Application and Use of them; Knowledge the Furniture of the House, and Wisdom the Œconomy. Good Sense, being conversant about Society and the Activity of Life, implies therefore a certain Proportion of this Œconomy, a Degree of Dexterity and Vigour in the Mind. So that Dulness of Apprehension, and Weakness of Judgment, are most certainly inconsistent with our Notion of Good Sense.

I will venture to say besides, and perhaps the Reader will think me very adventurous in saying so, that neither has Good Sense any thing to do with Greatness of Genius, or with such extensive and powerful Talents as place those who possess them in the foremost Rank, either of the active or of the speculative World. For who talks of the Good Sense which Sir Isaac Newton discover'd in writing his *Principles of*

of Natural Philosophy? or Milton in executing his *Paradise Lost*? And as to the Provinces of Government and War, I never heard that *Scipio Africanus* in his Contest with *Hannibal*, or *Lycurgus* in his Establishment of the *Lacedæmonian Commonwealth*, behav'd, either of them, like Men of Good Sense. It would be giving an inadequate, inferior Idea to call them so; it would be destroying the natural Order of the Human System, and reducing superior Beings to the Level of common Mortals. Nay, we do not only conceive of such great Men as superior to the Authority of meer Good Sense, but we find them frequently deficient in this Particular. History furnishes us with Instances, both in active and in studious Life, of Men who, by the common Voice of their Fellow-creatures, have been set up as Objects of Veneration and Astonishment, who yet, on certain Occasions, have discover'd no great Dexterity or Acuteness of Reason. And as it happens that Instances of this Kind generally relate to the minuter Economy of Social Life, and frequently to the meer Animal Life, they consequently fall within the Notice of many Men not at all remarkable for superior Talents, who never fail to laugh very heartily on such Occasions, and to find themselves sufficient Amends in their own Common Sense, for the Partiality of Nature in not having made them Wits and Philosophers. But a Mind always conversant with extensive Views, cannot easily habituate itself to a Microscopic Attention; and is not apt to imagine that others are hourly employ'd in Considerations so totally different from its own. Hence proceed those frequent Slips in the lower Politics of Life, and especially that Want of Circumspection, and that unlucky Simplicity, which we love so much to gaze at in Men of this Character.

It may perhaps be necessary here just to put the Reader in mind that our Observation of this Imprudence and Absence of Thought in the great Geniuses of the active World, was founded chiefly upon ancient History. For had he examin'd the Truth of our Remark by modern Examples, he might perhaps have wonder'd to see the Arts of *Government* and *War* reckon'd among those Things, which make it impossible or difficult to attend to minute Circumstances and temporary Expedients: especially when he saw the Fact accounted for by those large extensive Views, which are suppos'd to ingross the Consideration of Warriors and Politicians.

And thus Good Sense is distinguish'd both from the lowest and the highest Characters of the Human Species: it must therefore

therefore belong to a middle Rank of Men. But in Understandings, even of a middle Rank, it is very far from being constantly found. We observe many Persons in different Arts and Professions of Life, whose Talents are really considerable in their own Way, who yet are neither great Geniuses, nor Men of Good Sense. Many able Mathematicians, not to be rank'd with *Newton* or *Barrow*; many Masters of Music, much inferior to *Handel* or *Corelli*; in short, many Professors of Arts and Sciences, neither of the highest or the lowest Order, are grievously deficient in the right Conduct of their private Affairs, and consequently far from being intituled to the Character of Good Sense. Yet these particular Arts, as Mathematics especially, require considerable Degrees of that Vigour and Dexterity of Mind which we before laid down as necessary to Good Sense. We must therefore take into our Account the particular Subjects, upon which this Dexterity and Vigour of the Mind is exercis'd. For it may be discover'd very eminently when employ'd about some Subjects, and yet seem totally wanting when directed to others. We may therefore venture to say, that Good Sense is not concern'd in the Management of particular Arts and Sciences.

If so, Good Sense must necessarily, and cap only, be concern'd in such general Matters of Human Society as do, or may, equally belong to any Man, as such, or as a reasonable, social, moral Creature. It is, in short, a Degree of Acuteness and Strength of Understanding sufficient to direct a Man rightly, in the Capacity of a Man. I say to direct him rightly, not to conduct him rightly: because Good Sense does not imply Virtue, or even Prudence; at least we see Men at amiss, even when they think aright, and Good Sense extends not further than to right thinking.

Good Sense therefore is nothing more than right thinking, applied to the common Affairs of Human Life, or to such Concerns as belong, in common, to the Human Species. And to think rightly in this Sense of the Phrase, implies two Things; first, that we esteem Objects according to their just Value and Importance in Life; and secondly, that we reason in such a Manner from the Appearances before us, as will direct us upon the whole to the securest and best Enjoyment of the Objects we pursue.

It was observ'd above, how greatly Men differ in their Notions of Good Sense, and how naturally this Difference results from the different Objects to which they are habituated. We value those Objects the most, with which we are most conversant; and our Neighbours, who are conversant

fant with something else, readily call our Good Sense in question for valuing them so much beyond what they deserve. Yet after a little Reflection, they will frankly allow that there may be something real in Mr. *Such a one's* Enjoyments; for that in other Respects, he is a Man of Good Sense. 'Tis only his over-rating it so much, that we are offended at. No Man disputes with *Crito*, whether there be an elegant and real Pleasure in possessing so fine a Collection of Medals and Pictures; but *Crito* must excuse me, if I think there is a more elegant and a more valuable Pleasure in making an amiable Woman happy, and in providing for the Usefulness and Independence of a promising Son; and if *Crito* had thought so too, the World would have wanted its only Exception to his Character of Good Sense; though it must be own'd, that hardly any Instance of this sort of Idolatry, fails to be attended with *many* such Exceptions. For it almost unavoidably leads us to make *many* unjust and absurd Comparisons between our favourite Object and others of infinitely greater Importance and Dignity.

The second great Function of Good Sense, is, that it enables us to draw right Inferences from what we see in this Drama of Men and Things. There are many Persons in the World, who with the truest Judgment of the Utility and Worth of Objects, are sadly mistaken and disappointed in Life, because they do not rightly interpret the Countenances and Manners of Men, or the Probability and Hazard of Things. This may proceed either from an Inactivity and Negligence of Mind, or from Simplicity of Heart, or even from too much Subtlety and Refinement. From whatever Cause it proceeds, it always contradicts and excludes *Good Sense*, the compleat Definition of which is in few Words, *A just Valuation of common Objects, and a sound Way of reasoning upon common Appearances*; meaning by *common*, such as relate to the general Constitution of human Nature, and occur in the general Business of human Life.

### *On the Great MISTAKE of EDUCATION.*

*Ex quovis ligno non fit Mercurius.*

**T**HE greatest Benefits which Society in general, or any Community in particular enjoy, do indisputably arise from the joint Endeavours of every Member of either, to be as useful as they can in their several Capacities. And these Endeav-

Endeavours, which every Individual is bound to exert, are always more or less successful, according as the Faculties, with which Providence has furnished him for the Purpose, are applied with Propriety or not.

Nothing is more plain to every Man who makes any Observation at all, than that, in the Structure of the material and animal Systems, the Powers and Abilities of every constituent Part, are wisely contrived to bear a general Tendency to the Good of the Whole. The Powers or Qualities of every Individual are such, both in Kind and Degree, as bear a pretty near Proportion to the Imperfections and Deficiencies of each other; and consequently, such as tend most directly to prevent the Inconveniences, which through those Imperfections and Deficiencies might otherwise be introduced into the Economy of the Universe.—It is no less observable, I think, that the Misapplication of Things, and their Powers, is always productive of various Evils and Inconveniences; or at least, inconsistent with that Harmony and good Order, which a proper use of them should seem naturally to be attended with.

These Observations are exactly applicable to the Rational Creation.—The Wants of human Nature, though originally perhaps but comparatively few, are now extremely various, both in Kind and Degree. Inclement Elements subject us to Complications of Pain: Events by us unforeseen, and therefore called Accidents, expose us to not only Dangers, but real Calamities: As Commerce, and with it Luxury increased, the Demands of Nature became aggravated, and a vast Variety of others were introduced.—Now to supply these Deficiencies and remedy these Evils, the joint Labour of all who are involved in the same Condition of Nature, becomes requisite. The bare Possession of the good Things of the vegetable and animal World, will not of itself furnish a Man with the Comforts, or even Necessaries of Life. The simple Acquisition of the Materials of Food and Raiment, &c. will not be sufficient to make them useful to him, on any other Supposition, than that of every Man's being so far skilled in the Knowledge of improving every thing, as to be able of himself to render them capable of being serviceable to him; which no Man, I presume, is. The mutual Concurrence therefore of every Member of Society, is the only Foundation of the mutual Comfort and Happiness of the whole.

And, if I am not mistaken, to these Wants and Deficiencies, to this Design of establishing mutual Comfort and Happiness, the Capacities of Men are pretty exactly adapted, and their

their respective Talents proportion'd. Those of our Wants which employ the Mechanic, the Tradesman, and such like, are most in Number; and therefore ordinary Genius's do abound the most. Every body is subject alike to those, and every body accordingly with a little Application, equal to the Task of mutual Help. On the other Hand, those Exigencies of an higher Nature, which do not concern us properly as Individuals, but rather as a Body comprehended under certain Circumstances (a Nation suppose) these, I say, are not so many or frequent; and Abilities therefore which are requisite to answer such Exigencies are accordingly more rare. The Administration of a Government is manageable by a few; and those superior Talents, and that Address which the Intricacies of State, and the easy Dispatch of Councils require, are accordingly dispensed with a less liberal Hand. The Business of Arms implies rather *casual* Events than *ordinary* Calamities, and therefore the Provision against them is still more sparing. The Conduct of Fleets, and the Disposition of Armies, we have may little to do with perhaps above once in an Age; and accordingly, the extensive Skill of a *Drake* or *Raleigh*, the calm Intrepidity of a *Marlborough* or *Eugene*, are not commonly met with in every Rank of Men.

I am not therefore of Opinion with those Men, who seem to imagine that Education alone can furnish Abilities; as many confessedly do, if their Actions bear any resemblance to their Sentiments. For otherwise, why does every rural Squire lay out for his Sons, as fast as they are born, and before they have discovered any Signs of the use of Reason at all, their respective Posts in future Life? The Second (for the Eldest by his Birthright claims the Privilege of doing nothing at all) the Second I say, must be a Dispenser of the Laws; the Third a Pillar of the Church; the Fourth a Physician, and so on; and all this because their Father is a Gentleman of Fortune; when perhaps, far from being qualified for the important Care of Men's Souls, Lives, and Fortunes, each of them had been employed more for the Service of the Publick, in *bewing of Wood, and drawing of Water*. Alas! if a Man is originally blessed with no greater Share of Parts, than such as can barely attain to the Contrivance and Fabrication of an Horse-hoe, you may whip him thro' a School for ten Years together, give him a Round of Degrees in the University, nay, and after all this a Bishoprick into the Bargain, yet he'll still be the same incorrigible and useless Blockhead. This is an Evidence to me, that every Man has a Set of Talents of his own; and that Providence, considering

fidering how much Men would want Cloaths more than Law, or Physick, at the same Time that it has endowed some with Talents for *Pleading* and *Prescribing*, has wisely ordained a much greater Number with Capacities adapted to nothing higher than the necessary Employments of Taylors and Coblers.

I had said in the beginning of this Paper, that the Misapplication of Things, and their Powers, in the inanimate or lower Part of the animal Creation, was often productive of many Evils, and always fatal to good Order: and that this was also true of the *rational* System. And surely, I need not take a great deal of Pains to convince any body that it is. When we have heard, with all the Solemnyt of a *Roman* Orator, though without any of the Strains of *Roman* Eloquence, a Dispenser of the *British* Laws, labouring thro' an unintelligible Charge to a Country Jury;—or, with all the Gravity of a primitive Christian, the sleek Chaplain haranguing his Audience with inexplicable Nonsense, how have we lamented the Vanity and Mistakes of these poor Men's Parents, who, by their foolith Ambition, thus robbed the Publick of skilful Excisemen and able Porters! I cannot, I confess, hear a pretty young Barrister lisping a misquoted Clause of an old Act of Parliament, without secretly wishing that he would instantly retire from a Place, where it is plain he can have no Busines; and consider, that he never was designed to fill an higher Office in the public Service, than that of weighing out Bergamot and Orange-Chips to the *British* Ladies.

The lower Parts of Life are also affected by these same ill-judged Proceedings. If a Youth is fixed for Life behind a Compter, who manifestly ought to have been pleading his Country's Cause in the Senate; the Master cannot expect his Busines should go on so well, as if he had taken into his Shop a Boy, whom Nature had designed for nothing better. The Youth will be found perhaps with a *Virgil* in his Hand, when he ought to be squabbling with a Country-Woman about Soap and Candles: Or deep in the Intrigues of *Roman* Statefinen, when his Master expects he should have been posting his Accounts. For volatile Spirits will not fettle to the dull Drudgery of Loss and Gain; and therefore ought carefully to be thrown at first into a proper Channel, lest they take a Turn, that may one Day be fatal to themselves and others too.

I fore-

I foresee already an Objection that will be made to this; and that is, that the Parents of some Children, that may be born with superior Geniuses, are yet not possessed of the Means of training them to the more eminent Professions; and that therefore neither God nor Man can reasonably expect of them, that they should give them an Education which is attended with Expence. But in answer to this, I will say likewise, that neither has God given some Men the Means of cloathing or feeding themselves; yet this is so far from being an Argument for their being left to starve, that it has always put well-disposed People upon contriving such Methods as would supply them with the Means, by erecting Alms-Houses, Charity-Schools, &c. And in like manner it is a Reproach to any Nation, that abounds with Men who pretend to patronize Learning and Arts, if they do not establish a Fund for the Encouragement and Support of liberal Education, for the Benefit of such as happen to be born, and must otherwise inevitably perish, in a useless Obscurity under all the Disadvantages of a—*Res angusta domi.*

These Reflections on the manifest ill Consequences of our not attending to, and properly applying the Talents of our Children, one would think our own Interest and Conveniency should teach us to make a right Use of. Which if we could perswade ourselves to do, I am apt to think, we should soon see an agreeable Alteration in the Affairs of the World. If Gentlemen of all Ranks and Denominations would once divest themselves of that Family Pride, which so universally cleaves to them, what might we not hope? What might we not expect from the able Endeavours of the lusty Offspring of many a 'Squire, if they were permitted to exert them at the Anvil, rather than in *Westminster-Hall*? In short, the Conveniences which would arise from such a rational Conduct in Parents, are too many and apparent, to make it necessary to treat of them more at large. If they would discover with Care, suitably cultivate, and apply with Caution, the Geniuses of their Children, our Laws would be dispensed with universal Propriety, and our Horses shod to the greatest Degree of Exactness and Security.

But to dwell no longer on the Mistakes of our Conduct, as attended with *Inconveniences*, we had best take Care that they be not *criminal*. It gives us a noble and exalted Idea of Providence, when we carry our Reflexions beyond the visible and material World, to conceive it likewise disposing every part of the rational Creation, with the same Harmony and beauti-

ful *Œconomy*: where Wants and Supplies are exactly proportioned, and where the Almighty seems to have ordained some Deficiencies and Imperfections, as if on purpose to give us the greatest Indications of his Wisdom and Goodness in his Methods of regulating and controuling their Effects. When therefore by our Perverseness we stop or divert the Operation of any part in this glorious System, shall we call it a Mistake only, a trifling Error? Is it not manifestly setting up our own Will in Opposition to the Divine? And is not every Parent chargeable with doing so, who educates a Child in such a Way as his Talents are not suited to, and consequently never were designed for? I believe Mr. Woolaston it will be allowed me, has undeniably proved, in his admirable Treatise upon the *Religion of Nature*, that he, who in any Instance uses any thing, even any part of Matter, in such a Manner as it apparently could never be designed for, uses it as being what it *is not*, and so in fact denies it to be what it *is*, denies the very Truth of Things, and consequently is guilty of an Action *morally Evil*. And I cannot see why the same Argument will not hold here: A Man has a Son born to him, of an *ordinary Capacity*; and the first Inference he ought to make upon the Discovery of that, is, that he was designed to fill some *ordinary Post* in the Service of the Publick, to which such a Measure of Intellects is most nearly equal. If a Conclusion so obvious as this, does not occur to a Parent, he must have a very small Share of Penetration himself. If it does, and he acts inconsistently with it, by obliging *Numps* to dream in a Rostrum, when he is but qualified to whistle on a Dung-Cart; he applies the Faculties of the said *Numps*, as being what they *are not*, and so denies them in fact to be what they *are*, denies therefore the very Truth of Things, and consequently is guilty of an Action *morally Evil* too. But with this Aggravation, that whereas in the former Case, the Immorality is for the most part, only an Evil *in se*; in this, it is equally criminal *in se*, and generally attended with Consequences that are fatal to the Peace and good Order of the Universe; and therefore, as far as it is chargeable with such Consequences, an *Immorality of a deeper Dye*. If the Man

—Who but wishes to invert the Laws  
Of Order, sins against th'eternal Cause;

what

what must we pronounce of another, who actuated by Vanity, Ambition, or Self-Will, does in reality invert them ; and deliberately counteracts the Designs of Providence, to the Prejudice of his Fellow-Creatures, and in spite of his Maker !

EUGENIO.

*The two Little BLACK SPANIELS. A Fable.*

A Few Days ago, I went to see my Friend, *Jack Townley*. *Jack*, you know, is a Sportsman. As I happened to come in just after Dinner, I found him lolling at his Ease, at one End of his Couch ; and no Company with him, except his two little black Dogs, which he values so much for being of King *Charles's* Breed. I sat down by him ; and after saying a Word or two to himself, began to pay my Compliments to his Dogs : the little one that was between us, received my Careless very gratefully, and with rather more Fondness than I car'd for ; whereas the other, the very Moment I went to stroak one of its long Ears, fell a snarling, and missed but very little of biting off two or three of my Fingers. After I had pretty well recovered my Fright, I wonder, *Jack* (says I) you will keep such an ill-natur'd Cur in your House ; but, as to this little Thing, I could love it for ever ! 'Tis the best-natur'd, fondest Creature, I ever saw in my Life. Ah, says *Jack*, how little do you know of Dogs ? at least, you know mine very little. They are both pretty near of the same Temper ; and their different Behaviour to-day, is only by Accident. My little Bitch is just come from making a good Dinner with me ; whereas my Dog is doing Penance. Yesterday in his Gambols he happened to fling down a Tea-Table, and break all my Wife's China that was upon it ; to-day about the Beginning of my Dinner he began to fondle upon me for a Bone. As I was angry with him for his late Behaviour ; instead of yielding it to him, I gave him a good Rap with it over the Nose, and flung it directly to the Bitch. He took this Preference so very unkindly, that he retir'd immediately, leap'd up on the farther End of the Couch : and has laid there ever since, either sullen or snarling. Were I to court hint ever so little with a Leg of that Partridge, you'd see him, in a Minute or two, full as

372      *The MUSEUM: Or the  
Good-natur'd as the other: but the Thing is, he has not eat  
a Bit from my Hands all this Day.*

N.B. This Fable was written about the End of the Year 1741.

---

*The ESTIMATE of LIFE. In Three Parts.*

I. M E L P O M E N E.

— — — — Reason thus with Life;  
*If I do lose thee, I do lose a Thing,  
That none but Fools would weep.*

SHAKESP. Meas. for Meas.

O FFSPRING of Folly and of Noise,  
Fantastick Train of airy Joys,  
Cease, cease your vain delusive Lore,  
And tempt my serious Thoughts no more.  
Ye horrid Forms, ye gloomy Throng,  
Who hear the Bird of Midnight's Song,  
Thou too Despair, pale Spectre, come,  
From the Self-murd'rer's haunted Tomb,  
Whilst sad MELPOMENE relates,  
How we're afflicted by the Fates.

What's all this wish'd-for Empire Life?  
A Scene of Mis'ry, Care, and Strife;  
Our Youth is silly, idle, vain;  
Our Age is full of Care and Pain;  
From Wealth accrues Anxiety;  
Contempt and Want from Poverty;  
What Trouble Bus'ness has in store!  
How Idleness fatigues us more!  
To Reason th' Ignorant are blind,  
The Learned's Eyes are too refin'd;  
Each Wit deems every Wit his Foe,  
Each Fool is naturally so;

And

And ev'ry Rank and ev'ry Station,  
Meet justly with Disapprobation.

Say, Man, is this the boasted State,  
Where all is pleafant, all is great ?  
Is aught in Pleasure ? aught in Pow'r ?  
Has Wisdom any Gift in store ?  
Tell me, ye Youthful, who approve  
Th' intoxicating Sweets of Love ;  
What endleſs, nameleſs Throbs arise,  
What Heart-felt Anguish, and what Sighs,  
When Jealousy has gnaw'd the Root,  
Whence Love's united Branches shoot !  
Or grant that *Hymen* lights his Torch,  
To lead you to the Nuptial Porch ;  
Behold the long'd-for Rapture o'er !  
Desire begins to lose its Pow'r,  
Then cold Indifference takes Place,  
Fruition alters quite the Case ;  
And what before was Extasy,  
Is scarcely now Civility.

Do Pow'r or Wealth more Comfort own ?  
Behold yon Pageant on a Throne,  
Where filken Swarms of Flattery,  
Obsequious wait his asking Eye ;  
But deep within his tortur'd Breast,  
(No more the downy Seat of Rest)  
Suspicion casts her poison'd Dart,  
And Guilt, that Scorpion stings his Heart.

Will Knowledge give us Happiness ?  
In that (alas) we know there's leſs !  
For ev'ry Pang of mental Woe,  
Springs from the Faculty to *know*.

Hark ! at the Death-betok'ning Knell,  
Of yonder doleful Paffing-bell ;

Perhaps

*The MUSEUM: Or the*

Perhaps a Friend, a Father's dead,  
Or the lov'd Part'ner of thy Bed !  
Perhaps thy only Son lies there,  
Breathless upon the sable Bier !  
Say, what can ease the present Grief,  
Can former Joys afford Relief ?  
Those former Joys remember'd still,  
The more augment the recent Ill.

What Woes from moral Ills accrue !  
And what from natural ensue !  
Disease and Casualty attend  
Our Footsteps to the Journey's End ;  
The cold Catarrh, the Gout, and Stone,  
The Dropsy, Jaundice, join'd in one,  
The raging Fever's inward Heat,  
The pale Consumption's fatal Sweat ;  
And thousand more Distempers roam,  
To drag us to th' eternal Home.

**II. CALLIOPE.**

*Inter cuncta leges & percunctabere doctos,  
Qua ratione queas traducere leniter ævum.*

HOR. Lib. I. Ep. 18.

**G**RIM Superstition, hence away,  
To native Night, and leave the Day ;  
Nor let thy hellish Brood appear,  
Begot on Ignorance and Fear !  
Come gentle Mirth and Gaiety,  
Sweet Daughters of Society ;  
While fair CALLIOPE purfues  
Flights worthy of the cheerful Muse.  
O Life, thou great essential Good !  
Where ev'ry Blessing's understood !

Where

Where Plenty, Freedom, Pleasure meet,  
To make each fleeting Moment sweet ;  
Where moral Loves and Innocence,  
The Balm of sweet Content dispense,  
Where Peace expands her Turtle Wings,  
And Hope a constant Requiem sings ;  
With easy Thought my Breast inspire,  
To thee I tune the sprightly Lyre.  
From Heav'n this Emanation flows,  
To Heav'n again the Wand'rer goes,  
And whilst employ'd beneath on Earth,  
Its boon Attendance Ease and Mirth,  
Join'd with the social Virtues three,  
And their calm Parent, Charity,  
Conduct it to the sacred Plains,  
Where Happiness terrestrial reigns.  
'Tis Discontent alone destroys  
The Harvest of your rip'ning Joys ;  
Resolve to be exempt from Woe,  
Your Resolution keeps you so.  
Whate'er is needful, Man receives,  
Nay more, superfluous, Nature gives ;  
Indulgent Parent, Source of Bliss,  
Profuse of Goodness to Excess !  
'Tis, Man, for thee the Zephyr blows,  
For thee the purple Vintage flows ;  
Each Flow'r its various Hue displays,  
The Lark exalts her vernal Lays ;  
To view yon azure Vault is thine,  
And my EUDOCIA's Form divine.

Hark ! how the renovating Spring  
Invites the feather'd Choir to sing !  
The Gay and Youthful all advance,  
Together knit in festive Dance ;

See

*The M U S E U M : Or the  
See blooming HEBE leads the Way,  
For Youth is Nature's Holiday.*

If dire Misfortune should employ  
Her Dart to wound the timely Joy,  
Sollicit *Bacchus* with your Pray'r,  
Nor earthly Goblin dares come near,  
Care puts an easier Aspect on,  
Pale Anger smooths her threat'ning Frown,  
Mirth comes in Melancholy's Stead,  
And Discontent conceals her Head.  
The Thoughts on vagrant Pinions fly,  
And mount exulting to the Sky.  
There with enraptur'd View look down,  
On golden Empires all their own.

Or let, when Fancy spreads her Sails,  
Love waft you on with easier Gales,  
Where in the heart-bewitching Groves  
**EUPHROSYNE**, sweet Goddess, roves ;  
This all the ancient Bards employ'd,  
'Twas all the ancient Gods enjoy'd,  
Who often from the Realms above  
Came down on Earth, t'indulge in Love,

Still there's one greater Bliss in Store,  
'Tis virtuous Friendship's social Hour ;  
When Goodness from the Heart sincere  
Pours forth Compassion's balmy Tear ;  
For from those Tears such Transports flow,  
As none but Friends and Angels know,

Blest State ! where ev'ry thing conspires  
To fill the Breast with heav'nly Fires !  
Where for a while the Soul must roam,  
To preconceive the State to come,  
And when thro' Life the Journey's past,  
Without Repining or Distaste,

Again

Again the Spirit will repair,  
To breathe a more cœlestial Air,  
And reap, where blessed Beings glow,  
Completion of the Joys below.

### III. TERPSICHORE.

—Διδε δ' αγαθον τε κακον τε. HOM. Od. 8.

Hæc satis est orare Jovem. Qui donat et aufert,  
Det vitam, det opes; æquum mi animum ipse parabo.

Hor. Lib. I. Ep. 18.

**D**escend, *Astrea*, from above,  
Where Jove's cœlestial Daughters rove,  
And deign once more to bring with thee,  
Thy earth-deserting Family;  
Calm Temperance, and Patience mild,  
Sweet Contemplation's heav'nly Child,  
Reflection firm and Fancy free,  
Religion pure and Probity,  
While all the *Heliconian* Throng  
Shall join TERPSICHORE in Song.

Ere Man, great Reason's Lord, was made;  
Or the World's first Foundations laid;  
As high in their divine Abodes,  
Consulting sat the mighty Gods,  
*Jove* on the *Chaos* looking down,  
Spoke thus from the imperial Throne.  
Ye Deities, and Potentates,  
Aërial Pow'rs and heav'nly States,  
Lo, in that gloomy Place below,  
Where Darknes reigns and Discord now,  
There a new World shall grace the Skies,  
And a new Creature form'd arise,

Ccc

Who

*The M U S E U M : Or the*

Who shall partake of our Perfections,  
 And live and act by our Directions.  
 Let therefore ev'ry Godhead give,  
 What this new Being should receive.  
 But Care important must be had,  
 To mingle well of Good and Bad,  
 That by th'allaying Mixture, he  
 May not approach to Deity.

The Sov'reign spake, the Gods agree,  
 And each began in his Degree.  
 Behind the Throne of *Jove* there stood  
 Two Vessels of celestial Wood,  
 Containing just two equal Measures,  
 One fill'd with Pains, and one with Pleasures ;  
 The Gods drew out from both of these,  
 And mixt them with their Essences,  
 (Which Essences are heav'nly still  
 When undisturb'd by nat'r'l Ill,  
 And Man to moral Good is prone,  
 Let but the moral Pow'rs alone,  
 And not pervert them by Tuition,  
 Or conjure 'em by Superstition.)  
 Hence Man partakes an equal Share  
 Of pleasing Thoughts and gloomy Care,  
 And Pain and Pleasure e'er shall be,  
 As † PLATO fays, in Company.

Those who with pious Pains pursue  
 Calm Virtue by her sacred Clue,  
 Will surely find the mental Treasure  
 Of Virtue, true and real Pleasure :  
 Follow the pleasurable Road,  
 That fatal Siren reckons good,

\*Twill

† See the *Phædo* of Plato.

'Twill lead thee to the gloomy Cell,  
Where Pain and Melancholy dwell.  
Health is the Child of Abstinence,  
Disease of a luxurious Sense ;  
Despair, that hellish Fiend, proceeds  
From loosen'd Thoughts and impious Deeds ;  
And the sweet Offspring of Content,  
Flows from the Mind's soft Government.  
Thus, Man, thy State is free from Woe,  
If thou would'ft choose to make it so ;  
Murmur not then at Heav'n's Decree,  
The Gods have giv'n thee Liberty ;  
And plac'd within thy judging Breast,  
Reason, as an unerring Test ;  
And should'ft thou fix on Misery,  
The Fault is not in them but thee.

PHILARETES.

---

## LITERARY MEMOIRS.

*To the Keeper of the MUSEUM.*

SIR,

I Have long since had some Thoughts of a Work, which (cou'd I finish it agreeably to the Idea I have of it) might be a very necessary and very useful one. It may be called, *The HARMONY of the GOSPELS : Or, the Life and Doctrines of our B. SAVIOUR, collected from the four EVANGELISTS ; wrote regularly, and in the common Stile of our own Histories.* What I should endeavour in such a Work wou'd be to follow the real Sense, but not the Words or Manner of the Original : and to give it in such Language, as might render it more intelligible than it usually is, to a common English Reader. I here-with send you, *Our Saviour's Sermon on the Mount*, done in the Manner which I should propose to follow throughout the

Ccc 2 Work.

Work. If you think it worth while to hand it to the Publick, it wou'd oblige a constant Reader of your Paper; and if I find that it is not too much, or too generally disapproved of; I may possibly go on with the whole, in the same Manner. I am Sir,

Your very Humble Servant.

*Our Savicur's SERMON on the Mount.*

M. iv. 23. **W**HEN Jesus had passed over all the Country of Galilee, preaching the Forgiveness of Sins upon Repentance, and healing many of their Infirmities, he retired to a Mountain not far from Caper-naum; where after spending the whole Night in Prayer, he called his Followers together the next Morning, and chose out of them twelve Persons for his more constant Assistants. These he called his Apostles. In the mean time a great Number of People expected him at the Foot of the Mountain; L. vi. 17. some to hear his Doctrine, and several with their dis-eased Friends to be healed by him. Jesus, as soon as he had constituted his new Officers, immediately descended with them to the Multitude. When he came near them, he seated himself on an Eminence; M. v. 1. and in their Hearing instructed the Twelve, whom L. vi. 17. he had just chosen out for his Assistants, in the sum of that Religion they were to teach.

He began with settling that important Question, in what the true Happiness of Man consists. "Happy (says he) are the humble-minded; for to them belongs the blessed State which I am sent to preach unto you. Happy are they who grieve for their Sins; L. vi. 21. for they shall receive Comfort. Happy are the Mild and Gentle, for they shall enjoy the promised Land of Peace and Pleasure. Happy are they who are earnest in doing good; for they shall be satisfied therein. Happy are the Merciful; for Mercy shall be shown unto them. Happy are the Pure in Heart, for they are fit to enjoy the Presence of God. Happy are the Peace-Makers; for they imitate their Father which is in Heaven: But happy above all are those, who persevere in Righteoutness, even thorough Persecutions and Reproach; for their Happiness shall be raised in proportion to their Sufferings.

Be not mistaken, it is not either Wealth or Plenty L. vi. 24.  
that can make Men really happy ; it is neither the — 25.  
Enjoyment of this Life, nor the greatest Acquisitions — 25.  
of Reputation and Glory ; for these have all hap-  
pened to the worst of Men. Rather happy are you M. v. 11.  
when Men shall reproach and persecute you, because  
you follow my Doctrine. Rejoice therefore and tri- — v. 11.  
umph in your Sufferings, as Earnests of a greater  
Reward in a nobler State. It was thus that they  
persecuted the Prophets before you. \*You now are  
the Men, who, by your good Lives and Instructions, — v. 13.  
are to keep the rest of Mankind from Corruption :  
If you once lose your Virtue, you grow useless and  
contemptible. The Eyes of Men are upon you ; you — v. 14.  
are to enlighten them, and to be useful in your Ge-  
neration. Let this be your Glory, to convince them — v. 16.  
by your virtuous Lives ; that they also may become  
virtuous, and by that Means may, together with you,  
render the most effectual Honour you can to your  
Father, which is in Heaven.

Think not, that I am come to take away the — v. 17.  
Laws of Virtue laid down to you by *Moses* and the  
Prophets. No : they are never to be alter'd as long — v. 18.  
as the World endures. My very Business is to com- — v. 17.  
plete them ; and my Followers I shall value or reject  
according as they neglect or observe them. My — v. 19.  
Doctrine only requires you to be virtuous ; more  
virtuous indeed, than the Teachers of this Age re- — v. 20.  
quire you to be.

They tell you only, that the Law commands you M. v. 21.  
to do no Murther ; and enforce it only with the  
Fear of being called to an Account for it in our  
lower Courts of Justice. I tell you, that if you are — 22.  
angry with any Man without a Cause, you deserve  
to be punished for it : If you use any one ill, you  
deserve still greater Punishment for it here ; and if  
you go on to use him worse, the Punishment reserv-  
ed for the Wicked hereafter. Good-will towards — 23.  
one another is better than Sacrifice ; and indeed the  
only Way to qualify you to offer that as you ought.  
Renew your Good-will to Men, before you dare to — 24.  
ask any Favour of God ; and go about this great — 25.  
Work immediately, lest you be called away to Pu-  
nishment before you have compleated it. Otherwise — 26.  
you

you may assure yourselves that you will be punish'd  
in full Proportion to your Offences.

- M. v. 27. Our Teachers tell you barely that the Law for-  
 — 28. bids Adultery : I tell you, that even to look on a  
Woman with evil Desires, is forbidden by that Law.  
 — 29. You must endeavour to conquer your most settled  
Passions, and to tear them from your Breast. This  
 — 30. is difficult indeed ; but is it not better to go thorough  
such Difficulties here, than to suffer for it so  
terribly hereafter ?
- 31. They tell you, that if you wou'd be parted from  
your Wife on any Account ; 'tis only giving her a  
 — 32. Bill of Divorce. I tell you, that you ought not to  
be parted from your Wife on any Account, except  
what makes you unsupportable to each other. A  
trifling Cause will not justify such a Separation : and  
Persons after they are parted on less Accounts, if they  
marry again ; are as much guilty of Adultery, as if  
they had never been parted at all.
- 33. They tell you only, that the Law commands  
you not to swear falsely, because you swear before  
 — 34. God : I tell you, that it is not only the Name of  
God that you are not thus to abuse: Swear not by  
 — 35. the Heavens, for it is his Throne ; nor by the Earth,  
 — 36. which is his Footstool : Neither by any thing upon  
the Earth, nor any thing belonging unto thee ; for  
every thing belongs chiefly to God, and is wholly  
 — 37. in his Power. Use not yourselves therefore to the  
common Affirmations ; but let your Conversation  
be plain and innocent : What is beyond that does  
not become my Followers.
- 38. They teach you, as from the Law, that you  
should retaliate, and exact an equal Punishment on  
 — 39.—41 those who have injured you : On the Contrary, I  
& L. vi. 29. command you not to resent Injuries. 'Tis better  
to bear any Insult or Imposition that is tolerable,  
L. vi. 31. than to resent it. Forgive others as far you could  
reafonably wish to be forgiven by another yourselves ;  
and remember that 'tis your Profession to shew  
M. v. 42. yourselves chiefly in Acts of Good-Nature, and in  
Charity.
- 43. They teach you, as from the Law, that you  
shou'd love your Neighbours and hate your Enemies ;  
 — 44. but I command you to love even your Enemies  
L. vi. 27. themselves : to bleſs thoſe that curse you, to do  
Good

Good to them that hate you, and to pray for them  
that persecute you. Thus may you imitate your M. v. 45.  
Heavenly Father, who gives forth his common Bene-  
fits of Light and good Seasons, both on the Just and  
on the Unjust. In doing Good to those that do — 46.  
Good to you, you may follow only your worldly  
Interests : this is a Sort of Traffick, and letting out — 47.  
your Kindnesses to Advantage. Do you serve People L. vi. 35.  
as far as you can, without expecting any Return  
here ; and it shall be return'd to you largely here — 38.  
after. Love all Men, and do Good to all ; and L. vi. 35.  
imitate thereby the univerſal Goodness and Mercy M. v. 48.  
of your Father which is in Heaven. L. vi. 36.

But when you do Good to others, either by M. vi. 1.  
Alms or otherwise, do it not before Men for their  
Approbation ; lest by that Means you lose your  
Reward with God. Be not like those Hypocrites, — 2.  
who are never charitable but in the most public  
Manner and the most public Places : such as desire  
the Praife of Men ; and have that, and that only,  
for their Reward. When you give any thing in — 5.  
Charity, give it with the utmost Secrecy ; and your  
Father, who feeth in secret, will reward you open- — 4.  
ly.

In like Manner when you pray, be not like those — 5.  
Hypocrites who pray in public on purpose to be  
distinguish'd by Men : but retire and pray in secret ; — 6.  
and your Father, who feeth in secret, will reward you  
openly.

In Prayer, avoid also that Fault of the *Gentiles*, — 7.  
who fear they shou'd miss some Blessings, if it were  
not for their much speaking ; whereas God knows all — 8.  
our Wants, even before we apply to him. Pray you  
rather after this Manner. “ Our Father, who art — 9.  
“ above all Things, may thy Name be glorified  
“ and honoured by all : may Virtue obtain in the — 10.  
“ World ; and thy Will be obey'd here on Earth,  
“ as it is in Heaven. Give us this Day's Necessa- — 11.  
“ ries : and forgive us our Offences, even as we — 12.  
“ forgive them that have offended us. Suffer us — 13.  
“ not to fall into greater Temptations than we can  
“ resist ; or do thou graciously deliver us out of — 14.  
“ them. For all Power is thine, and to thee be — 15.  
“ all

" all Glory ascrib'd throughout all Ages."— I have added your forgiving your Enemies here, as the necessary Condition of your being forgiven by God Almighty ; and such, you may assure yourselves, you will find it ever to be. You must be merciful to one another, as you wou'd hope for God's Mercy toward you.

- M. vi. 16. When you fast be not like those Hypocrites; who put on a dismal Look on purpose that it may be perceiv'd. Do you rather endeavour to conceal it from the World. Let it appear only to God in  
 — 17. secret ; and your Father, who feeth in secret, will  
 — 18. reward you openly.  
 — 19. In short, labour not for any Possessions in this  
 — 20. World, where every thing is uncertain ; but labour  
     that you may enjoy something in the next, where  
 — 21. every thing is certain. Let this be the Aim for that  
     Desire of Happiness which rules in the Breast of every  
 — 22. one. If that lead right to Futurity, every Action  
 — 23. will be improving of it ; but if it be misplac'd on  
     this World, every Endeavour will be the contrary. On  
 — 24. the one, or the other, it must be fixt ; we cannot  
     be worldly and heavenly-minded together : in any  
 — 25. Instance in which we prefer one Interest, we must  
     reject the other. 'Tis therefore that I teach you to  
     give up worldly Thoughts as much as possible.  
     Distract not your Mind with Cares, either as to  
 — 26. Provision, or Rayment. The Fowls of the Air  
     make none of the mighty Preparations, about which  
     Men trouble themselves so much : the Hand of  
 — 27. Providence feeds them ; and do you think it will  
     leave you neglected ? Man is impotent in himself ;  
     and careful as he is perpetually for the Nourishment  
 — 28. of his Body, who is there that with all his Cares can  
     add one Cubit to the Height of it ? And why are  
     you concern'd for Rayment ? Consider the Lilies of  
 — 29. the Field how they grow, and how beautiful they  
     appear. Nature gives them a Dress finer than the  
     Robes of the greatest Monarch that ever was upon  
 — 30. Earth. Every Blade of Grafs is the Care of Prov-  
     idence ; and shall it leave you neglected ? Be not  
 — 31. concern'd then either for Food or for Rayment. You  
     have

have greater Things to mind. Your Heavenly Fa-M.vi. 33.  
ther knows your Wants in these Points ; and if you  
follow the Paths of Virtue, your true and principal  
Concern, he will not fail to supply these less Points  
to you. Distract not therefore your Thoughts with  
To-morrow's Affairs : To-morrow will bring Evils — 34.  
enough with it then, without our foretelling them to-  
day. Each Hour has sufficient Distractions of its  
own.

Much less be taken up in the Busines of others : M. vii. 1.  
Judge not, that you be not judged. If you are  
severe in condemning others, you may expect the — 2.  
greater Severity yourselves. And indeed 'tis shame- I.. vi. 41.  
ful to pretend to be so quick-fighted in the Faults M.viii. 3.  
of our Neighbours, when we are stark blind to our — 4.  
own. Correct your own Faults first, and you may — 5.  
be fit to tell others of their Faults. When you give — 6.  
any one Advice, do it not rashly ; but consider  
whether the Persons can bear it. Whatever Defects — 7.  
you find in yourselves, apply to your Heavenly Fa- — 11.  
ther, who will assist you in the right Way : as to — 12.  
your Duty 'tis all sum'd up in this Precept, Do, as  
you wou'd be done by. Enter upon that Course — 13.  
of Life which I teach you : You will find it stricter — 14.  
than what you have been us'd to ; but then remem-  
ber, it leads to Salvation.

You ought to be particularly careful, how you — 15.  
hearken to such as pretend to be Messengers from  
Heaven. There is this certain Rule, by which you — 16.  
may assure yourselves that they are Pretenders only :  
If a Man be a bad Liver, he cannot be a true Pro- L. vi. 43.  
phet. By this Means you may judge of any Teacher :  
and for my Part I shall use the same Rule in judging M.vii. 21.  
of my Followers. 'Tis not he that calls me Lord,  
but he who lives a Life of Virtue, that is my Dis-  
ciple. Were any to boast even of doing Miracles — 22.  
in my Name, I know them not, unless they are  
good Men. All Things else are feeble and uncer- — 24.  
tain : this is the only sure Foundation. L. vi. 47.

Upon this Footing our Saviour left his Instructions L. vii. 1.  
to his new Afflstant, in the Hearing of the Mul-  
titude. There was one Circumstance very remark-  
able, and perhaps peculiar to this Occasion. As our  
Saviour cou'd not at the same Time instruct his  
Disciples, and attend distinctly to the Numbers of

sick Persons who were brought to be heal'd by him ; all the Time he was teaching the Former, such of the Latter as cou'd get to touch only his Garments, found themselves recover'd from their Infirmities.

L. vi. 19. So that he continu'd at once healing the Distress'd, in a more powerful Manner than ever had been seen ; and instructing his Followers in nobler Notions of Religion than had ever been heard.

*Letters and Memorials of State, &c. Published by  
ARTHUR COLLINS, Esq; Second Vol. Fol.*

#### SECOND EXTRACT.

**A**S this Volume includes a very large Tract of Time, from 1596 to 1663, it is not surprizing if, with regard to some of the Years within that Period, the Collection is very defective, and totally silent with respect to others.

The Reign of Queen *Elizabeth* is so fruitful in great Events and extraordinary Characters, that I am perswaded the Reader will think himself agreeably informed, in turning over the Letters of *Rowland White*, which take up the first Sheets of this Volume. They contain impartial Relations of the State of the *English* Court, of the Factions which divided it, of the News and Politicks which employ'd its Attention, of the Ceremonies and Diversions which contributed to the Splendor and Gaiety of it ; not to mention Accounts of a more private Nature, concerning the Family-Affairs and Pursuits of his Patron Sir *Robert Sydney*, which help one to form some Idea of the Domestic *Œconomy* of that Age, and of the real Temper of the Queen herself, and of those great Persons who were the Dispensers of her Favours.—These Letters are writ in a plain natural Style, and tempt one to wish more than once, that Sir *Robert* had never stirr'd from his Government of *Flushing* ; for during his Residence in *England*, the Correspondence is discontinued.

We meet with several Anecdotes of Lord *Effex* ; as for Instance, in pag. 90. Mr. *White* writes as follows. “ I know you will be sorry to hear what grieves me to write of ; it is spread about by Envy, that the Earl of *Effex* is again fallen in Love with his fairest *B*—, [probably *Bridges*] one of the Queen's Ladies, she is mentioned p. 37.] “ which cannot chuse but come to the Queen's Ears, then is he undone, and all they that depend on his Favour. I pray

“ to

" to God it may not turn to his Harm ! sure I am the Coun-  
" tress of *Essex* hears of it, and is greatly disquiet."

It is evident by the imprudent Conduct of this great Nobleman in *Ireland*, and the handle That gave his Enemies, to work upon the Queen's Mind to his Prejudice, that his Favour began to decline here even before his precipitate Return ; Sir *Robert Sydney*'s want of Success in his Pretensions at Court, is attributed to that Cause : p. 121. " My Lord,  
" tho' you have some Friends here, that are content to us  
" you kindly in ordinary Concerns, I find none that you  
" may boldly rely upon in any Matter of Honour or Prefer-  
" ment ; for I am told by one that observes much here,  
" that the Hindrance of your Good is the Doubt they have  
" of you, who have been for many Years most inward, and  
" factiously great with the Earl of *Essex*."

Pag. 125, Is an Account of the Earl's Conference with *Tyrone*, the Chief of the *Irish* Rebels, which was one principal Cause of his Commitment when he came home. " Upon Sunday last, the 16th of September, Captain *Lawson* came to Court with my Lord of *Essex*'s Letter only to her Majesty ; it contained this,—That being in the *Bronny* with 2500 Foot, and 300 Horse, the 5th of September, *H. Hogan* Constable of *Dungannon*, a Man highly favoured of *Tyrone*, came from him to the Earl, to signify his Master's Desire to parly with his Lordship ; my Lord's Answer was, that he wou'd not speak with him, but the next Day he shou'd find him at the Head of his Troops. The 6th of Septem. my Lord, with 2000 Foot and 150 Horse, went to the Top of a little Hill, near to *Lough-Mill*, where runs a little Ford, having left behind 500 Foot and 150 Horse to guard the Baggage. Thence my Lord did descry six Horse near the Ford on the other Side.—*Tirone* sent his base Son again, to desire he might speak with my Lord, who then advancing his Horse towards the Ford, *Tirone* only came, and thrust his Horse into the Water to the Skirts of the Saddle, (my Lord being on the other side of the Ford afores) and with his Hat in his Hand, full of all Reverence and Respect, craved her Majesty's Mercy, and that his Lordship wou'd be a Means for it, that the Grievances of the Country might be heard ; that he bore no Arms but for his own Defence against the Oppression of her Ministers ; that he knew his Lordship's Strength was weak, that he had 5000 Foot, and 700 Horse. — When the Parley was ended, my Lord returned back, and that Night made Choice of six Commissioners, to conclude

“ some Treaty of Peace. The 7th of September, Sir *War-*  
“ *ram Santleger*, Sir *William Warren*, Sir *William Consta-*  
“ *ble*, Sir *Henry Davers*, Secretary ; *Henry Wooton*, and ano-  
“ ther, went from my Lord : and from *Tirone*, came *Carmoc*  
“ *Mac Gennis*, *Mac Guire*, *Ever Mac Cowley*, *Henry Oving-*  
“ *ton*, one *Owen*, brought up in *Spain*; and for Safety of  
“ our Commissioners, four Hostages were delivered, and my  
“ Lord’s Word taken for theirs, and this was concluded by  
“ Them ; That a Ceſſation of Arms ſhould continue from  
“ fix Weeks to fix Weeks till *May*, which, upon fourteen  
“ Day’s Warning, might be broken ; That if his Confe-  
“ derates did not agree to the ſame Truce, it might be law-  
“ ful to the Lord General to make War againſt them, who  
“ ſhould receive no Protection of *Tirone* ; That if any  
“ Spoils were committed on either Side, Reſtitution ſhould  
“ be made within twenty Days, and the Offenders severely  
“ puniſhed. For the Performance of theſe Covenants, the  
“ Lord General’s Word was taken, and *Tirone’s Oath.*”—

Pag. 127, We find a Relation of the Earl’s firſt Interview with the Queen after his Return without Leave, the Circumstances of which are remarkable enough.

“ Upon *Michaelmas* Eve, about Ten o’Clock in the  
“ Morning, my Lord of *Effex* lighted at the Court Gate in  
“ Poſt, and made all Haste up to the Preſence, and ſo to  
“ the Privy-Chamber, and stayed not till he came to the  
“ Queen’s Bed-Chamber, where he found the Queen newly  
“ up, the Hair about her Face ; he kneeled unto her, kiſſed  
“ her Hands, and had ſome private Speech with her, which  
“ ſeemed to give him great Contentment ; for coming from  
“ her Maſteſty to go ſhift himſelf in his Chamber, he was  
“ very pleaſant, and thanked God, though he had ſuffered  
“ much Trouble and Storms abroad, he found a ſweet Calm  
“ at home. ’Tis much wondered at here that he went ſo  
“ boldly to her Maſteſty’s Preſence, ſhe not being ready, and  
“ he full of Dirt and Mire, that his very Face was full of it.  
“ About Eleven he was ready, and went up again to the  
“ Queen, and conſerued with her till half an Hour after  
“ Twelve. As yet all was well, and her Uſage very gra-  
“ cious towards him. He went to Dinner, and, during all  
“ that Time, diſcourſed merely of his Travels and Journeys  
“ in *Ireland* ; of the Goodneſs of the Country, the Civili-  
“ ties of the Nobility that are true Subjects, of the great Enter-  
“ tainment he had in their Houses, of the good Orders he  
“ found there. He was viſited frankly by all Sorts of Lords  
“ and Ladies, and Gentlemen : only a Strangeneſs is obſerved  
“ between him and Mr. Secretary, and that Party. As he  
“ was

" was going from Dinner he spied me, and very honourably took me by the Hand, very kindly taking me apart ; he demanded of me how your Lordship did ; and when I heard from you ? I answered, that you were well, but that you had suffered much here. He desired me to commend him very heartily unto you ; then he went up to the Queen, but found her much changed in that small time ; for she began to call him to Question for his Return, and was not satisfied in the Manner of his coming away, and leaving all things at so great Hazard. She appointed the Lords to hear him, and so they went to Council in the Afternoon ; Lord Chamberlain, Lord North, Mr. Secretary, and Mr. Comptroller ; and he went with them, where they sat an Hour, but nothing was determined or yet known ; belike it is referred to a full Council, for all the Lords are sent for to be here this Day. It is mistrusted that for his Disobedience he shall be committed, but that will be seen either this Day or To-morrow. The manner of his Departure was thus ; an Hour before he came away he called the Council at Dublin before him, and acquainted them with his Resolution, committed the Sword to the Lord Chancellor, and the Treasurer ; and the Command of the Army to the Earl of Ormond. There are come over with him the most Part of his Household, and a great Number of Captains and Gentlemen. My Lord Southampton, Lord Donkelly, and others, are at London, but not come hither yet.

That the Reader may judge of the descriptive Parts of Mr. White's Letters, I will present him with the Account he sends his Patron of an Audience of State given to Verreyken, the Arch-duke's Minister, who was sent over by them to make Overtures of Peace, and prepare Matters for a more formal Treaty. " Verriken was here Yesterday, and had Audience, and this was the Manner ; three Coaches were sent for him, the Lord Nottingham's, Lord Chamberlain's, and Worcester's. Mr. Edmunds and Lewkner were sent to accompany him to Court ; at the Gate he was met by Mr. Herbert and others, the base Court full of People ; in the Hall the Lord Grey received him, where all the Officers of the Household, *plena Curia*, were walking. He was brought to the Council-Chamber, and having staid there a little while was brought to the great Chamber, full of Ladies, Gentlemen, and an extraordinary Company of the Guard. The Captains saluted him at the upper End, and so he passed to the Presence-Chamber, full of great Ladies, and the fair Maids, attired in white, excellently brave ; the

" Lady

" Lady Hastings, Lady Dudley, and Lady Nowel were there ;  
" so he passed to the Privy-Chamber, where the Ladies of  
" that Place were well accompanied ; and in the Withdraw-  
" ing Chamber her Majesty gave him Audience, and all the  
" Lords of her Council were about her. His Followers were  
" suffered to enter in with him. He delivered his Letters,  
" and after some time passed in Compliments with her Ma-  
" jesty, who was very pleasant with him, he was dismissed  
" with these Words : That she wou'd consider of his Let-  
" ters, and he should hear from her again ; that she saw he  
" came fully authorised to satisfy her, and confer with her ;  
" and she heard he was desirous to come to see her, and  
" therefore was the most welcome. It is true, replied he,  
" I longed to take this Journey to have the Honour of see-  
" ing your Majesty, who for Beauty and Wisdom do excel  
" all other Princes in the World ; and I acknowledge myself  
" exceedingly bound to them that send me, to have this Hap-  
" piness I now enjoy. Feb. 24, 1599.

Rowland White's Correspondence is closed in Octob. 1600, when Sir R. Sydney left Flushing, and it does not appear that he ever returned there again. Then follow the Letters of the two Deputy Governors Brown and Throgmorton, and some others of a Miscellaneous Kind ; but as this is one of the driest Parts of the Collection, we shall pass it over in Silence, that we may detain the Reader a little longer on what is more interesting.

Robert the second Earl of his Name, was appointed Ambassador extraordinary to France in May, 1636, and continued there with an Interval only of a few Months till 1641. The Series of his Dispatches is pretty entire, and do Honour to his Talents and Application for Business. He was sent over to propose a reciprocal Exchange of Lorraine and the Palatinate, as the Groundwork of a general Peace ; but the French Court not list'ning to this Overture, he was drawn into a Negotiation of an auxiliary Treaty, for recovering the Estates and Dignities of the Elector Palatine by Force of Arms, in case Offices of Intercession had no weight with the House of Austria. In transacting this Affair (the different Turns and Paces of which we have not Room to enumerate) my Lord was forced to contend with many Difficulties, proceeding sometimes from the Irresolution and Inability of his Court, and the perplexed Instructions of Secretary Coke ; at other times from the natural Insincerity of the French, and the Suspicions they entertained (and not without some Colour) that King Charles had no real Design of breaking with the Austrian Family. However after a Twelve-months

Negociation an Instrument was agreed upon, and signed by the two Kings, as the Basis of a future grand Alliance against the Emperor and his Adherents, the final Conclusion and settling of which was referred to a Congress at Hamburg, whither the Dutch, the Swedes, and other Parties interested were invited to send their Ministers. Sir Thomas Roe was nominated on the Part of our King, *Monsieur d'Avaux* on that of his most Christian Majesty, and *Salvius* was sent by Sweden from Lubec to meet and confer with them. But this great Project vanished into Smoak immediately ; for the Troubles of Scotland broke out in 1638, and soon engross'd the Attention of our Court, and various Incidents (related in the Letters) arose, which produced a Spirit of Unkindness and Acrimony between us and France.

Lord Leicester gives a very remarkable Account of a private Conference he had with Lewis XIII. when he communicated to him, by express Order from hence, the \* Letter in which the Scotch Covenanters implored his Protection against their natural Prince.—“ Lastly I told this King I was command-  
“ ed to come to him, and to let him know in his Ma-  
“ jesty's Name, &c. as in the Order signed by his Ma-  
“ jesty, and to acquaint him with a Letter which some of  
“ the principal Scotch Rebels had written and signed, and ad-  
“ dressed unto him as their Sovereign. *A moi!* said he, tak-  
“ ing himself up, as if he had started a little ; *Je n'ai point*  
“ *eu de Lettre.* No, Sir, said I, the Letter was intercept-  
“ ed. This I ventured to say, though I knew not how the  
“ King came by the Letter ; and one of the Subscribers  
“ (Lord Loudon) is taken, and in the Tower of London ;  
“ and that your Majesty may see this is no supposed or feign-  
“ ed Thing, he hath confessed it, and acknowledged his own  
“ Superscription : With that I unfolded the Letter, and told  
“ this King, it was indeed but a Copy, because the King  
“ did keep the Original by himself, and that if he pleased  
“ I would read it. He asked, whether it were in *Englisch*  
“ or *French*? I answered, in *French* : Then he took it, and  
“ read it over I think more than once, for he held it a good  
“ while, and gave it me again, saying, *Je vous assure que je*  
“ *n'ai rien fçu de cela ; & s'ils sont si mal aviséz que de m'écrire,*  
“ *j'en avertirai le Roy mon Frere : Je vous dis cela par avance,*&  
“ *vous pourrez assurer le Roi mon Frere, que je n'ai jamais eu,*&  
“ *ne veux jamais avoir affaire avec eux, ni en bien, ni en mal.* I  
“ humbly thanked him for this Assurance, and then I went on  
“ with

\*This Letter is to be found in *Rushworth*, and our other Historians. It never was sent to the King of France ; and the Scotch insisted, that by the Pacification of Berwick, a general Amnesty was granted for all Offences committed before that Time.

" with that which I was appointed to say in Aggravation of  
 " the Scotch Offence, and to shew his Majesty's Confidence  
 " in the King's Affection and Justice. *Oui*, said he, *le Roi*  
*mon Frere peut etre assuré de cela, que je n'aime les Rebelles,*  
*& les seditieux, & ne les assisterai jamais contre leur Prince.*  
 " Next, I repeated that Article wherein his Majesty saith,  
 " that for the Honour of the Nation he would have concealed  
 " this Business, &c. that the Ground of their Rebellion  
 " was not Conscience nor Religion. *Non!* said this King  
 " interrupting me, *Je le croi; car c'est seulement un Pre-*  
*texte que tous les Rebelles cherchent pour couvrir leurs*  
*mauvais desseins;* but the true Ground thereof was  
 " their Hatred to Royalty and all Monarchical Govern-  
 " ment, wherein, said I, both your Majesty and all the  
 " Kings of the World have a common and notable Interest.  
 " Your Majesty, concluded I, will then be pleased, that I  
 " advertise the King my Master, of your Promise and Af-  
 " surance, that you will not countenance nor favour the  
 " Scots. *Oui*, said he, *Je vous prie écrire le, au Roi mon*  
*Frere; car comme je vous ai dit, je n'assisterai point les Ecof-*  
*sois contre lui, ni aucunes autres Sujets contre leur Prince.*  
 " Methought the King spake this with much Affection to  
 " the King, and shewed great Dislike of the Scots Proceed-  
 " ings, and particularly of this Letter, which makes me con-  
 " fident that in his own Disposition he doth abhor their Ac-  
 " tions, &c."

I shall only observe on this Conversation, that the Dissimulation or Ignorance of his most Christian Majesty must appear in a very strong Light, to any one the least acquainted with the History of those Times. For that Cardinal Richelieu fomented the Scotch Rebellion, is an incontrovertible Fact; and the Provocation to it was, that Charles I. had the good Sense to refuse coming into any Measures for suffering France and Holland to possess themselves of the maritime Towns in Flanders.

There are some Passages in this Collection which bear hard on the Memory and Conduct of that Prince; one remarkable one may be found in a Letter of the Earl of Northumberland to his Brother-in-law Lord Leicester in December 1640, wherein he tells the latter, that the King had given him a very cold Answer when he sollicited his Majesty for some new Preferment for his Lordship; yet, says the Earl,  
 " assure yourself I will not give it over, though it happens a  
 " little unluckily; for at this Time † I doubt the King is  
 " not very well satisfied with me, because I will not per-  
 " jure myself for Lord Strafford.

But

† This out of Cypher.

But the severest Censure is contained in a private Letter of the E. of Sunderland to his Wife the Lady *Dorothy Sydney*, dated in September 1642. He was a young Nobleman of great Honour and an early Judgment, as Lord *Clarendon* tells us, and cannot be suspected of any particular Bias to the Parliament, since he served all along as a Volunteer in the King's Army, and lost his Life for him at the Battle of *Newberry*. " My dearest Heart, the King's Condition is much improved of late, his Force increaseth daily, which increaseth the Insolence of the Papists. How much I am dissatisfied with the Proceedings here, I have at large expressed in several Letters; neither is there wanting daily handsome Occasion to retire, were it not for grinning Honour; for let Occasion be never so handsome, unless a Man were resolv'd to fight on the Parliament Side, which for my Part I had rather be hanged, it will be said without doubt, that a Man is afraid to fight. If there could be an Expedient found, to salve the Punctilio of Honour, I would not continue here an Hour. The Discontent that I and many other honest Men receive daily, is beyond Expression. People are much divided; the King is of late very much averse to Peace by the Perswasions of 202 and 111. It is likewise conceived that the King has taken a Resolution not to do any thing that way before the Queen comes; for People advising the King to agree with the Parliament, was the Occasion of the Queen's Return; till that Time no Advice will be received, for People advising the King to agree with the Parliament, was the Occasion of her Majesty's Return."—In another Letter, he says, " that if the King or rather Papists prevail, we shall be in a sad Condition, for they will be insupportable to all, but most to us who have opposed them: so that if the King prevails by Force, I must not live at Home, which is grievous to me, but more to you, but if—I apprehend I shall not be suffered to live in *England*, yet I cannot find a Way to avoid both."

*Algernon Sydney* is deservedly reckoned so fine a Writer, that it would be to deprive this Extract of one of its principal Ornaments, not to give the Reader a Taste of his Share of the Collection. In a long Letter to his Father Lord *Leicester*, from *Rome* (where he retired for some Months after the Restoration) he entertains him with the Characters of the most eminent Cardinals of the *Romish* Court: They are all distinguished, as Priests of this sort should be, with great Particularity of Description, and Force of Expression; but I

must content myself with transcribing what he says of *Pallavicini*, the famous Antagonist of Father *Paul*.

" Italy hath not a finer Wit than the third [*Pallavicini*]  
 " nor hath any Convent a Monk of a stricter Life. It is  
 " said, that six Pence a Day serves him in Meat ; his Bread  
 " and Wine is furnished from the Palace ; Women never  
 " trouble his Thoughts, the Use of them is unknown to  
 " him. He hath constantly refused great Church-livings ;  
 " and being lately pressed by the Pope, who favours him  
 " very much, to receive one of great Value ; he answered,  
 " your Holiness can add nothing to the Favour of giving me  
 " this Hat, but by employing me in such things as may  
 " be for your Service, and bear Testimony of my Grati-  
 " tude : I want nothing else. He makes good his Words,  
 " receiving not above three or four thousand Crowns a Year  
 " to keep up the State of a Cardinal, having had nothing  
 " before he came to it. He labours incessantly in the knotty  
 " Businesses that require much Pains, and yield no Profit ;  
 " this Humour defends him from having Rivals in his Preten-  
 " ces ; he hath shewed it is possible for the same Man to  
 " be excellent in the *Belles Lettres*, and the most deep and  
 " abstruse Sciences. I do not think he hath so well joined  
 " the Theory and Practice of Business ; the extreme Acute-  
 " ness of his Wit renders him admirable in the one, and fills  
 " his Head with Notions too nice and high for the other ;  
 " besides this, he hath lived more amongst Books and Papers  
 " than Men. He ever aims at Perfection, and frames Ideas  
 " in his Fancy, not always proportionable to worldly Busi-  
 " nesses ; sometimes forgetting that the Counsels, as well as  
 " the Persons of Men are ever defective ; and that in Hu-  
 " man Affairs, Governors and Ministers are not so much to  
 " seek what is exactly good, as what is least evil, or least  
 " evil of those Things that he hath Power to accomplish.  
 " He is most meek and humble in his Behaviour, easy and  
 " gentle in treating of his own Concernments ; but in spi-  
 " ritual and ecclesiastic Affairs, his Zeal renders him sharp  
 " and violent. These Qualities shew him to be an excellent  
 " Cardinal, but would render him an ill Pope, at least in  
 " the Opinion of the Courtiers, who will not endure to be  
 " overlooked by so sharp a fighted Master, nor reformed  
 " by such a bitter Enemy to Corruption and Looseness ;  
 " for his Severity beginning with himself, it is not hoped  
 " that he will spare others.

In the Account we have given of this Work, Care has been taken to select only such Passages as related to a Fact of Importance.

Importance, or a Character of Note and Eminence ; but the Reader may be assured there are several no less material still behind, which we have not Room so much as to point out. It were to be wished the Editor had attended with more Exactness to the Orthography and Pointing of the Text ; and that for the Benefit of such as would only consult these Volumes for a particular Purpose, the Indexes had been made larger and more complete : however they ought not to deprive Mr. Collins of the Acknowledgments which are certainly due to him from all Lovers of History, for having added one valuable Collection more to the original Papers we are already possessed of ; and 'tis to be lamented, that the Profit which accrues from the Publication of such Works, is so seldom an Equivalent for the Labour of compiling, and the Expence of printing them.

---

## HISTORICAL MEMOIRS.

### *The History, Political Constitution, and Interests of P O L A N D.*

THERE are few Histories more confused than that of *Poland*, insomuch that we know little or nothing with Certainty, or at least with Certainty enough for our Purpose, before the Reign of *Jagellon*, who mounted the Throne in the latter End of the fourteenth Century. He was Grand Duke of *Lithuania* and a Pagan ; but upon his being elected King of *Poland* he became a Christian, and took Care to make his Subjects so ; and he also united his hereditary Dominions to those of *Poland*, which induced the *Poles* to have such a Regard for his Memory, as to preserve the Crown in his Family until his Male Line extinguished in *Sigismund Augustus* in 1552. After much Confusion and a long Struggle between the two Factions, *Henry Duke of Anjou*, Brother to *Charles IX. of France*, was elected King of *Poland*, in preference to *Maximilian of Austria* ; but before he had enjoyed the Crown four Months, his Brother died, and *Henry* returned privately into *France*, which Kingdom he governed by the Name of *Henry III.* and this Election and short Reign introduced that Correspondence between the *French* and the *Poles* which has subsisted ever since, but very little to the

Advantage of the latter. At first, the Nobility of *Poland* expressed prodigious Resentment at the Usage they had met with ; King *Henry* having taken the Advantage of a dark Night to make his Escape and to desert that Throne, to which, not without much Trouble and strong Solicitations, he had been admitted ; and therefore upon his Abdication, the Party which had espoused the Cause of *Maximilian of Austria*, endeavoured to revive his Pretensions, and to place upon his Head that Diadem which his Rival had quitted ; but however they were not able to carry their Point, the Majority of the *Poles* being inclined to chuse a Prince that they were sure would reside amongst them ; a Thing they could no more expect from *Maximilian* than from *Henry of Anjou*, considering the Views that Prince had in *Germany*.

It was for this Reason more especially, that they made Choice of *Stephen Batori*, Prince of *Transilvania*, who had already gained a great Reputation by his Courage. He found notwithstanding some Difficulties to struggle with in the beginning of his Reign ; for a considerable Party declared against him, and seized upon the City of *Dantzick* on the Behalf of *Maximilian*. King *Stephen*, however, took the wisest Way to establish himself on the Throne of *Poland*, by marrying *Anne* the Sister of *Sigismund Augustus*, of the Royal House of *Jagellon*, which procured him the Affection of all his Subjects. After reducing *Dantzick*, he engaged in a War against the *Muscovites*, from whom he recovered all that they had taken from the *Poles* ; and his Success in this War enabled him to settle the *Ukrain*, which in the *Polish Language* signifies the Frontier, which till his Time had been a wide and wild Desert. He was likewise the Author of the Military Tenures among the *Poles*, by which he rendered them the best Cavalry in the World. But because he very well knew that Horse alone was not a Strength sufficient to defend such a Kingdom ; and was sensible al'o that the Nobility would never serve on Foot, he devised a new Militia composed of the *Cossacks*, a rough and barbarous Race of People, who had hitherto been the Plague and Scourge of *Poland*, and on whom he bestowed the *Ukrain*, where he settled them in such a Manner, that the *Poles* might always command a great Body of Infantry, without being at any Expence. Thus he wisely provided for the interior Security of the Kingdom on one Hand, and for its Protection against the *Muscovites*, *Tartars*, and *Turks* on the other. For those People being in Part settled in the Islands of the *Borysthenes*, or *Nieper* ; they from thence made the most dreadful Incursions by the *Black Sea*.

into the Territories of the *Turks*, taking and burning the Cities *Sinope* and *Trebisond*, and even pillaging the Suburbs of *Constantinople*. This great King died in 1586, at a Time when he was engaged in a War with the *Turks*, and left behind him a Reputation as great as that of any Prince of his Time, and bequeathed to the *Poles* as a Legacy, such a Military Establishment as duly attended to, would have always defended them from the Ambition of their Neighbours; but which by their Seditions, Factions, and Corruption gradually decayed, and is now in a great measure lost.

The Peace and Prosperity of *Poland*, as it was restored by King *Stephen*, seemed to be lost at his Death; for though at all the *Polish* Elections, Discord and Confusion had been and still are common; yet we read of none so great as at this Time, the Nation being equally involved in Religious and Political Disputes; so that on one Side the *Lutherans* came into the Field with ten thousand Men, and on the other the Senate had a great Body of good Troops to support the Catholick Cause. The Competitors for the Crown were three, each supported by a numerous and powerful Faction. The first was *Theodore*, Czar of *Russia*; the second *Maximilian*, Arch-Duke of *Austria*, who now for the third Time pretended to the Crown; the third was *Sigismund*, Prince of *Sweden*. It was urged in favour of the first, that if he was elected he would render *Poland* the most Powerful Monarchy in *Europe*, by adding thereto all the Dominions of *Russia*. The personal good Qualities of the second were chiefly insisted upon, and which is pretty singular, he was supported by the *Pope's* Nuncio and the *Lutherans*; as for the last, he was the Son of the Sister of their late King *Sigismund*, and consequently the Heir Male of the Family of *Jagellon*, and by the Assistance of the Senate, was chosen on the ninth of *August* 1587. The Arch-Duke *Maximilian* however marched with an Army into *Poland* to dispute this Election, but was routed in two Engagements; and in the last made Prisoner, and was obliged to renounce all his Pretensions to the Crown of *Poland*. By this Means *Sigismund III.* became the peaceable Possessor of the Kingdom, but was disappointed in the Design he had formed of keeping that of *Sweden* also: for as he was a violent Papist, the *Swedes* refused to acknowledge him, and therefore placed upon the Throne the Duke of *Sundermania*, which occasioned a long War between the two Kingdoms. He reigned 44 Years, and in that Time gave signal Proofs of his Courage and Conduct, particularly against the *Turks*, tho' in the Wars against the *Swedes* he was very unfortunate.

He was succeeded tho' not without a great Struggle, by his eldest Son *Uladislaus VII.* who was chosen the 13th of November, 1632. This Monarch proved very successful in the Beginning of his Reign against the *Russians*, the *Turks*, and *Swedes*; forcing each of them to make Peace with the *Poles* upon Terms advantageous to that Nation. For in the Year 1637, Disturbances broke out with the *Cossacks*; for the *Polish* Nobility having acquired great Estates in the *Ukrain*, prevailed upon the King to take away from that Militia the Privileges granted them by King *Stephen*, which proved of very bad Consequence to the Nation; that Dispute lasted longer than that King's Life, which determined on the 20th of May, 1648. He was succeeded by his Brother, *John Casimir*, who had aimed at the Crown when *Uladislaus* was chosen, afterwards became Jesuit, and was promoted to the Rank of a Cardinal, which he resigned in hopes of the Crown. After his Election he married his Brother's Widow, a *French* Woman; to whose Intrigues were chiefly owing all the Misfortunes that attended his Reign. We have in our Account of the Kingdom of *Sweden* shewn how he was driven out of his Kingdom by King *Charles Gustavus*, but how he got Possession of it again is a Point of History so little known, that it may not be amiss to insert it here. The *Danes* having attacked the *Swedish* Dominions, King *Charles* offered to give up all his Conquests in *Poland* for 800000 Rixdollars, which Offer was readily accepted; but the *Poles* found it very difficult to raise the Money. The Elector of *Brandenbourg*, who had called in the *Swedes*, perceiving that he was like to lose their Assistance, privately proposed to the *Poles* to pay this Money and to assist them against the *Swedes*, if they would renounce the Sovereignty of the Ducal *Prussia*, which he held as a Vassal to the Crown of *Poland*: this was accepted and performed on both Sides, and ratified in the famous Treaty of *Oliva*, by which the *Poles* ended all their Differences with their Neighbours. This Circumstance Sir *Robert Southwell* declared, at a Meeting of the Royal Society, he had from the Mouth of the Elector of *Brandenbourg*. After this King *Casimir* might have reigned in Peace, if he had not formed a Project to render himself absolute, in order to which he raised an Army of 30000 Men, most of them *Germans*. But this Design being discovered, Prince *Lubomirski*, the Crown General, at the Head of the *Polish* Troops, fell upon the King's Army, defeated them totally, and made their General, who was a *Frenchman*, Prisoner.

We

We need not wonder that after such a Blow as this, the King should be out of Humour with his Subjects, or that his Subjects shou'd have no longer any Confidence in such a Prince; but the Methods he took to be revenged on them deserves to be made known, more especially as they proceeded from the Advice given him by his *French Queen*, and those of her Nation, whom she procured to be admitted into his Council. In the first Place, he excited the *Cossacks* to rebel, and to throw off their Subjection to *Poland*, a Thing so base as it would never have been believed, if he had not been weak enough to have written a Letter under his own Hand to their Generals for that Purpose, which they produced, and thereby proved it incontestibly. Another Scheme of his, still meaner than the former, answer'd his End more effectually. He pretended to be very sorry for the Mischiefs he had occasioned, and having called a Diet at *Leopold*, he there proposed redressing publick Grievances, and paying the Army. The best Expedient to effect this, was to call in all the Gold and Silver of the Kingdom, and recoin it. But this having been found deficient, the States consented to have vast Quantities of Copper coined, which before had been very scarce in the Country, and to raise its intrinck Value to almost double the common Standard. With this Money the King paid the Publick for what they brought in, as likewise the Arrears of the Army, but kept all the Gold and Silver, which he afterwards remitted into *France*, and soon followed himself, when he had beggared the Nation, for which the *Poles* abhor his Name even to this Day. He had now reigned twenty Years with very little Quiet, and less Credit; he saw plainly that it was impossible for him to enjoy the One, or to recover the Other in *Poland*; and therefore he resolved to resign the Crown, which he accordingly did in the Church of St. John at *Warsaw*, Sep. 16, 1668; and afterwards retiring into *France*, dyed at *Nevers* in Decemb. 1671. But as he was Abbot of St. *Germains* at *Paris*, he was buried there under a magnificent Tomb of Brals, with a pompous Latin Inscription, attributing to him many Virtues which he never had, and in which there is not the least mentioned of those Follies and Vices by which he lost his Honour and his Crown.

This Resignation threw the Kingdom of *Poland* into fresh Distractions, for immediately four Candidates declared themselves; the First was the Great Prince of *Russia*, on whose Behalf the *Czar* his Father made great Offers. The Second was the Duke of *Newbourg*, supported by the *French Interest*. The Third was the Duke of *Lorraine*, who had the *German Faction*

Faction for his Friends. The Fourth was the Son of the Prince of *Conde*, espoused by many of the *Polish* Nobility out of Respect to his Father. The First and the Last of these Candidates were soon laid aside, but the Factions of the other Two were of such equal Strength, that a Civil War was apprehended. The *Palatine Opalinski* however changed the whole Face of Affairs by a Speech, in which he told them that it was a Shame they should either admit of a Foreign Prince, or suffer Foreigners to prescribe to them who should be their King ; that their Ancestors did not act in this Manner ; but when they found themselves in such a Situation, made Choice of their Countryman *Piaſtus*, distinguished only by his Virtues, who governed them so prudently, that tho' he lived to be one Hundred and Twenty, his Death was as much regretted as if he had been cut off in the Flower of his Age. This Speech was so well received that the whole Assembly cried out, *A Piaſt ! A Piaſt !* which is now become a Phrase to express a *Polish* Candidate in Opposition to a Stranger. At the next Meeting the same *Palatine* Prince was called upon to name one of the Nobility worthy of the Crown ; upon which he made another Speech, at the Close of which he proposed Prince *Michael Wiesnewiſki*, who was descended from a Brother of *Jagellon*. He was not remarkable for Parts, for Courage, or Fortune ; and it was generally suspected that he was mention'd to make Way for some other more powerful Nobleman ; but it so fell out, that as the *Palatine* pronounced his Name, a Swarm of Bees flew over his Head, upon which the People cried out unanimously, *God ſave King MICHAEL*. That Prince, who was present himself, broke out into Tears, declared himself very unfit for a Crown, and begged they would proceed to a new Election, but it was to no Purpose ; the Diet persisted in their Choice, so he became a King whether he would or not.

(To be continued.)

*The END of NUMBER X.*

